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GLOUCESTER
YOUNG MENS'
CHRISTIAN ASSOCIATION,

ORGANIZED AT BATHURST, N. B.,

10th Nov., 1856.

INTRODUCTORY LECTURE,

Season 1857--8.

WITH

CONSTITUTION, LIST OF OFFICERS,

COMMITTEE, &c.

For Year 1857--8.

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**INTRODUCTORY
LECTURE:**
BY THE REV. JAMES MURRAY,
To Course 1857-8.
ABRIDGED.

Lessons from the History of Daniel.

The subject which I have selected as the topic of address on this occasion, is one calculated to convey important instruction to all, and particularly to those who are setting out alone in the journey of life, to engage in its labours, to battle with its trials, and mingle with its inhabitants. The history of Daniel is replete with salutary counsel to young men; exhibiting, as it does, the importance, value, and power of religious principle.

Not the least impressive and salutary part of Bible teaching is the faithful and accurate portrayal of individual character—not merely that part which is exhibited to the world, but his inner life—his ordinary and household doings as well as his seasons of exigency and trial. The whole man is there, and we see him as he is. His defects are there, like so many beacons, warning us—his excellencies are there, that we may be followers of his faith and patience, and share his crown. And is not this candour rightly alleged as a proof of the Book's divinity? These worthies were men—true, they were world renowned, God-fearing men—but still they were men, subject to like passions with ourselves, exposed to the same frailties, frequently overcome by the same temptations. The Bible, assuming the similarity of man, tells of man, and the hearts of all re-echo its truth.

Allow me then to set before you the history of one who amid temptation and trial remained faithful to the religious principle which governed him; and let us endeavour from his history to learn lessons applicable to our own every-day life. The story of Daniel is one familiar from early life, but it is not on that account the less interesting or the less important. It shows us what religious principle can do; how it is sustained, to what honor it leads, and what safety it secures.

The first feature in his character is his determination to adhere to the law of God.

Daniel was one of the children of the captivity, and was one of four selected to serve in the Court of the King of Babylon. Their physical as well as intellectual culture is to be a matter of great care—that they may be fit to stand in the presence of royalty. Daniel is a Jew by birth and early education. From his parents he has learnt certain notions about meats and drinks— notions taught by the law of God—having therefore an important meaning, and serving as a barrier to distinguish the people of God. Will Daniel prove himself a Jew in point of religious principle—will he prove faithful to the teaching of his fathers and his fathers' God? There are meats and drinks provided for him and his companions which are pronounced unclean by the law of Moses. Will Daniel partake of them? This is the first recorded test of his religious principle.

He is not in his own country—he is probably separated from his parents—away from Priest or Levite. He and the others are left to themselves—to the memory of their duties or to the reading of them in the law—but will they seek it—will they listen to it? This is a dangerous situation considered morally, for there is great temptation on the one side, and little visible help on the other. It is somewhat similar to the situation of some in our own day—away from the religious influence of early home—with strong inducements to depart from observances and habits inculcated by their parents—and with nothing to strengthen resistance but remembered truth or the Bible and prayer—but will they make use of them, will they listen to them? They are tempted to do certain things which they have not been wont to do. Spending the Sabbath in pleasure or amusement instead of devoting it to its sacred purposes; frequenting the tavern and gambler's den—those baits held out to lure them to destruction, instead of reading and strengthening the mind and seeking purer recreation; rising in the morning and retiring at night without a word being said to the Creator and Preserver of their lives; transgressing the strict principles of integrity, and practising deceit in little things; cavilling about the Bible, and giving way to a sceptical spirit; these are the things which in our day tempt the young—as Daniel was tempted between two and three thousand years ago to eat and drink what according to the law, was unclean. But Daniel “purposed in his heart that he would not defile himself.” ‘It is but a little thing’ some might say. No, it is a great thing, for it is wrong. He refused it and God honored the faith of the youth, and raised him to the highest dignity. All might have gone wrong with him if he had con-

formed to Babylon instead of daring to be singular as a servant of God. It is a peculiar crisis with the young when the first strong temptation comes, and a little going astray may be the diverging line which will curve off from the straight road and lead to destruction.

How many young men are in the habit of doing what they know to be wrong, and plead their youth in vindication; and how many who have long since ceased to be young, endorse the plea by speaking of youth as a season when a man may be expected "to sow his wild oats"—as if there were a time in every man's life when he may, with comparative innocence, if not without blame, violate the law of God. It is not to be expected that a person in youth will manifest the gravity of age, or be distinguished by the wisdom which experience alone can teach.

Nor are the blunders of the young to be too severely censured. While they are sometimes worthy of blame, they are often the indication and result of most valuable qualities—they are the consequence of the courage that dares when it lacks the guidance of the judgment, which experience has matured. It is better to blunder occasionally than to attempt nothing. That prudence is a poor paltry virtue which never goes wrong, because it always stands still, and avoids mistake through always remaining inactive.

But while we can thus sympathise with the cheerfulness, and look leniently on the blunders of the young, he were a traitor to their best interests, who on the ground of their youth would attempt to apologize for or palliate that which is morally wrong. Youth can never justify a person in doing what the law of God forbids, or his own conscience condemns. He can never place himself beyond the jurisdiction of God above or his vicegerent within. If conscience says, "It is wrong"—if God's law condemns it, it is to no purpose you can plead—I am young. Youth and inexperience will not make wrong right. You will not on these accounts be held guiltless. Of the youngest now listening to me, it is true that your present actions are the seeds from which the harvest of the future springs. Every sinful act you now commit will exert a baneful influence over your future destiny, even though by grace you should be exempt from its penal results. You can no more escape from its influence than you can live in sunshine and escape from your own shadow. It will be a dark spot in the memory of the past, embittering all your future years; making you weaker if not worse men for it through all coming time—it will make you hang your heads when otherwise you might have stood erect—it

will cause your voice to falter when you might have rebuked the sin of others. Though you know you have God's forgiveness, you will not be able to forgive yourselves—you will be compelled to look back on part of your life with shame and remorse—your self-respect will receive a fresh wound at every recollection of it, and with bitterness of heart you will many a time wish the evil deed undone. Be wise in time, and as you would not prepare for yourselves a harvest of sorrow, beware of indulging in the vices and follies of youth. Take your stand on the vantage ground of Truth, and, whoever you are, and whatever station of life you occupy, let your lives be spent in the service of your Maker, in obedience to his laws and submission to his will.

One of the most prominent features in the history of Daniel is his devotion to his purpose, his earnest and unflinching decision, his uncompromising faithfulness to the object of his mission. He was raised up as a Prophet in the midst of idolators, to declare the message of God to a heathen King and his licentious nobles. This was the purpose of his life, and faithfully he fulfilled it. Rising above the temptations of sense, sternly repressing the sensibility which might interfere with duty, trampling upon worldly interest, and regardless of personal aggrandisement or safety, he held on his course, unswerving and untired to the end. In everything God was his object, to glorify God his aim, to speak for God his message, to exhibit God his life. His decision and consistency never failed him. He spurned alike the adulation of the Monarch and the threatenings of the Noble, he neither pandered for the favor of a Court, nor made unworthy compromise with the idolators of Babylon. The Remembrancer of Heaven, he did his work with one purpose and one heart.

In this, then, his unity of purpose, he furnishes us with a noble example. It is a freedom from tortuous policy, it is the direction of energies to the attainment of one worthy end. And if we look into the lives of those who have vindicated their right to be held in the world's memory, we shall find that all their actions proceed from one comprehensive principle, and point to one magnificent achievement. Look at the Apostles. There you have men, quite different in character, laboring in different localities, bringing the same Gospel to bear on different minds, and yet everywhere meeting, after many years, in that mightiest result—the establishment of the Kingdom of Christ. Much of the result is due, no doubt, to the Gospel itself, or rather, to the Divine agency which applied it; but something also to the unity of the messengers, their sincere purpose and sustained

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endeavor. And so it is in the case of all who have been benefactors of mankind. They have had some master-purpose, which they have maintained amid hazard and suffering, and which, shrined in the heart, has influenced and formed the life. We can express in a word the object of the world's benefactors—to bear witness for Jehovah, to extend Christianity, to disinter the truth for Europe, to humanise prison discipline, to abolish Slavery—these are soon told; but if we open up each word, you have the life labor of Daniel, Paul, Luther, Howard, Wilberforce—the inner man of each heart laid open, with its hopes, joys, fears, anxieties, faiths, conflicts, triumphs, in the long round of weary and wasting years.

See this principle embodied in action. "Look at two scenes in the history of Daniel—the one recorded in the 5th, the other in the 6th Chapter of his Prophecy.

Here then we have an instance of remarkable decision, appearing most conspicuously in his whole life. While this is frequently the result of natural constitution, it may be fostered by moral training, and is always strengthened by high moral principle. When this is the case, it appears as a clear strong conviction leading to prompt energetic action—it is an unflinching adherence to what the judgment pronounces to be right, at all hazards and at whatever cost—it is the inflexible perseverance which no difficulty, no defeat, no disaster can ever cause to relinquish for a moment the purpose it has intelligently formed. Generally considered, it is essential to character of every kind. Your hearts are set on success. Whatever may be the course you have chosen or are about to choose, however varied your pursuits, success is the goal which you wish to reach. And let me tell you that, without decision, success in any undertaking cannot be achieved. The wavering man, however favorable his circumstances, invariably fails; the man of unbending decision, however formidable the opposition with which he has to contend, generally succeeds. Obstacles disappear at his bidding, mountains become plains before him, hostile influences are pressed into his service, and reverses are made the stepping stones to victory.

Now see the decision which characterised Daniel, and all who like him have been placed in positions of danger, exposed to ridicule and reproach, and exciting the suspicion and jealousy of their neighbors. Christianity, if true, is everything, and warrants and commands every sacrifice of self to promote its influence. Such is the principle on which the most noble Christians on earth have acted—such was the

principle on which Tyndale, Hale, Baxter, Wilberforce, Howard, and Whitfield framed their lives. They showed themselves in every important step of their history to be men whom nothing could induce to sacrifice principle to policy, who would not forsake the straight line of duty for the bye paths of expediency, who would not be turned aside from the purpose they had prayerfully formed by the opposition of foes or the alienation of friends. Others might temporize from a regard to consequences, and shape their course to escape the frowns or receive the smiles of men—but with these men right was right, irrespective of man's opinion, and by the right they would abide whether others smiled or frowned.

Such a character as this cannot be too highly commended. The young man for this, or any age, must know how to take his stand on the rock of right and remain there, breasting the storm if need be, looking with calm and unfaltering eye over the raging billows, heedless of the thunder's distant muttering, or the lightning's nearer flash. We must scorn the false prudence which dares not act until it asks—What will others say or think? If the action be right what does it matter? You are *no* man if the fear of ridicule or rejection can turn you from the course you believe to be right. You must learn to resist them as the rock the dashing wave. Not that we would have you scorn others or treat their opinions with contempt, but only looking at the work to be done you should lose sight of personal consequences. You may honor man while you prove faithful to truth; you may look lovingly on others, while you cleave to the right. Can it be done safely, did you say—Safely! There is a God who controls the affairs of men, right is stronger than wrong, truth than falsehood. Safely! To be sure you can. Temporary inconvenience, present loss you may have to sustain, but in the end you are safe, right will triumph over wrong, good over evil. Safely! what though you could not. Better to die doing right than live by doing wrong. Safely! they are only the craven and faint-hearted that suggest danger and inexpediency—the truly brave man only asks—Is it right? Stand by the right. Though the world should assail, though friends should misunderstand, though your firmness should be mistaken for obstinacy and your faithfulness for conceit, though difficulties should thicken around you—still remain faithful to duty, immoveable as the rock, defiant and brave. Be true to the right as the eagle to his aim; pass through clouds of detraction unhurt by the shafts of malice, until, standing with the storm beneath your feet, you enjoy the calm which flows from the voice of an approving conscience, and bask in the blissful smile of the God whom you adore. In the words of Tupper—

Never give up ! it is wiser and better
 Always to hope, than once to despair ;
 Fling off the load of Doubt's cankering fetter,
 And break the dark spell of tyrannical care !
 Never give up ! or the burthen may sink you,—
 Providence kindly has mingled the cup,
 And in all trials and troubles bethink you,
 The watchword of life must me, Never give up !

Never give up ! though the grapeshot may rattle,
 Or the full thunder-cloud over you burst,—
 Stand like a rock,—and the storm or the battle
 Little shall harm you, though doing their worst !
 Never give up ! if adversity presses,
 Providence wisely has mingled the cup,
 And the best counsel, in all your distress,
 Is the stout watchword of Never give up !

To render this decision on your part praiseworthy, it must be accompanied by and based on sobermindedness. He only can pursue a straight-forward course, and aim steadfastly at a given object, who is confident that he has judged rightly, and this judgment is only becoming when the arguments for and against any given course have been carefully and deliberately weighed. It is a mistake to suppose that this sobriety of thought is incompatible with energy of action, and to expect determination only when men rashly resolve. Suppose, at a Missionary Meeting, a young man, moved by descriptions of the state of the world, has, in the excitement of the moment, resolved that he would go and preach the Gospel to the Heathen—of whom the heathen have never heard and to whom they are not in any degree indebted, his resolution having been overcome by the first difficulty he encountered—and then contrast him with that youth who, with no visible excitement ponders over their condition as he sits in his cobbler's stall, till he calmly and deliberately resolves that he will go, and in spite of dissuasions from friends, opposition from foes, difficulties in the way of leaving home and trials when he has left, holds on the even tenor of his way, until William Carey has obtained for himself a first place as an Oriental Scholar, laid the foundation and reared a good part of the structure of a Missionary Society, and placed the Word of God within reach of millions of the human race ; and you will see that the sober-minded, self-controlled, calm and deliberate thinkers are the men of whom alone is to be expected the most unbending decision and the greatest success.

And surely it needs not that I remind you that in the highest style of character godliness is an essential requisite. However excellent a man may be otherwise, if destitute of

this, his character is defective. This, combined with the qualities mentioned already, will invest you with the highest style of character, and raise you in the scale of moral elevation on this side the grave ; it will secure for you in another state the realisation of all for which your nature fits you, and of which the Bible in its glorious revelations gives you a glimpse—the continual improvement of your intellect, the expansion of your affections, the attainment of higher knowledge and larger joys, while the ages of eternity roll their ceaseless round.

Be decided then—have a purpose, let it rest on the broad and sure foundation of sobermindedness, crowned with godliness, and the minuter ornaments will not be wanting in your character.

Have you a purpose ? Daniel and the others we have mentioned may be marks too high for us ; but in the sphere of each, in commerce or in labor, while the sun is climbing in the sky and the race of human pursuits is going on, there is work enough for the sincere and honest workman. Some perhaps are grasping eagerly their own social advantages, fettered by a dishonest expediency, not doing a good lest it should be evil spoken of, nor daring a faith lest the scoffer should frown. Let us bravely fling off our chains, let us be sincere, let earnestness amend incapacity. Let ours not be a life of puerile inanities or obsequious mammon worship,—let us not be ungrateful while heaven is generous, idlers while earth is active, slumberers while eternity is near. Let us have a purpose, and let that purpose be one. Work in the inner, it will tell on the outer world—purify your own heart, it will have an effect upon your neighbor—shrine the truth within, it will attract many pilgrims—have the mastery over your own spirits, cast out everything that loveth and maketh a lie, set a worthy object before you, work at it with both hands, an earnest will, and a firm faith.

The prophet's consistency of purpose, his calmness in danger are to be explained further in the fact that he was a man of prayer. In this lay the secret of his strength. The closet emboldened him for the presence of despotic royalty, and while nobles were plotting against him, prayer was strengthening his soul. In answer to secret prayer, the whole armor of God was at his service, and he buckled the breastplate and strapped the sandals, and stepped forth from his closet, ready to face all danger and endure every trial.

You have been exhorted to aspire. Self-reliance has been commended to you as a grand element of character ; but to be safe and perfect you must connect with them the spirit of prayer. Emulation unchastened by any higher principle is to our perverted nature often a danger and an evil. The

love of distinction, not truth and right, becomes the master-passion of the soul. Self-reliance in a heart unsanctified, often gives place to self-confidence. The habit of prayer will afford to these principles the salutary check which they need. It will sanctify emulation and make it a virtue to aspire, it will curb the excesses of ambition and keep down the vauntings of unholy pride. It will chasten and consecrate the spirit of self-reliance. It will preserve unadulterated all its enterprise and bravery, and will show, existing in the same nature and in complete harmony, indomitable courage in the arena of the world, and loyal submission to the authority of heaven.

Do you pray? Is the fire burning on the secret altar? Do you go to the closet as a duty and linger in it as a privilege? Most of you spend your time in secular employments which in these days of engrossing mercantile and industrial activity leave but little space for actual supplication; yet who, by help of diligence and self-denial, may not snatch more time than they do for express devotion? Prayer and action are not antagonist forces. "To pray well is to work well." But what is that you say—There is a scoffer in the same place of business or work with you, and he tells you it is cowardly to bend the knee, and jeers you about being kept in leading strings, and urges you to avow your manliness; and you have been ashamed to pray before him. To your knees, that the cowardice may be forgot and forgiven. There is no bravery in blasphemy, no dastardliness in godly fear. It is prayer which strengthens the weak and makes the strong man stronger. Happy are you if it is your habit and privilege. You can offer it anywhere. In the place of business or by the way, on the wide waters or solid land, in the morning, mid-day or evening, let the need be felt, let the soul be in danger, let the enemy threaten, happy are you for you can pray.

Another feature in the character of Daniel was his industry. While thus serving the Lord, he also served the King of Babylon, ruling over the provinces, and attending to the various duties which necessarily arose from such a position. Now there are some who clamorously assert that religion is unfavorable to industry and industrial pursuits. It is surely a sufficient reply to this that we can challenge men to point to any age or country which has attained to such a degree of industrial prosperity as that, where the religion of the Gospel has risen to the most commanding position, and its influence is most extensively and powerfully felt. It is a spurious Christianity that is inimical to industry. It is not that system which contains in it such industrial maxims as are contained in the book of Proverbs—a system which tells

its friends that "if a man will not work, neither shall he eat," that "he who provides not for his own, and specially those of his own house, has denied the faith, and is worse than an infidel." In accordance with these maxims, Christianity enjoins men to be "diligent in business" while "serving the Lord." It cannot tolerate idleness—it is not the religion of the sighing sentimentalist or the lazy idler, but of the manly worker. Of all men it commends itself most to the brave-hearted and manly, men who habitually gird themselves for the fight and bravely march into the arena of conflict. He who would attain to eminence must carve his way to it by patient industry, and honest, self-denying toil. You must work if you would rise. There is no royal road to success, no such thing as being borne to eminence by taking hold of another's skirt. It is reached by an upward path which each must traverse for himself, and the bravest climber will make the most rapid progress and attain to the greatest height. And though you may not snatch the golden prize which many seek, your labor will not be in vain. Exercise will tend to develop your manhood, invigorating and strengthening its various faculties, and the braving influence of that higher region will give buoyancy to your spirits.

Labor is the great law of the universe. That it is the punishment of sin is an error as contrary to reason as it is unsanctioned by revelation. Adam, in his state of innocence, was put into the garden of Eden, we are told, "to keep and dress it." If laborious industry was manifested to be honorable by being the law of Adam's life before he fell, it is abundantly confirmed by Scripture. "In all labor there is profit." "Whatsoever thy hand findeth to do, do it with all thy might." This is echoed back by the New Testament, where we are exhorted to be "diligent in business, fervent in spirit, serving the Lord"; diligently pursuing those secular occupations to which Providence has called us, and at the same time cultivating the earnest spirit of Christian devotion. These are the two broad planes of duty, which, when braced together, make up the whole of human service; and thus there is a practicability of embodying a Christian life in a life of business, of discharging the functions of a citizen of earth, and at the same breathing the temper, sustaining the relation, and tasting the joys of a citizen of heaven.

Are you a laborer, tradesman or mechanic? Be industrious in your calling. The injunction "Be diligent in business" speaks to all, and plainly intimates that you should serve the Lord, and strive to excel in your worldly employments. Whatever occupation a Christian has, faith in our religion should impel him to aim at perfection, to remember

that he is working up God's materials with hands which are his gift. The man at the plough or forge, the worker in wood or clay, will thus, under the influence of desire to glorify him in the use of his gifts, serve and honor him as really and acceptably as the Christian pastor or Jewish priest.

"Walk worthy of the vocation wherewith ye are called." Besure that yourselves honor labor. Honor wealth, dignity, leisure, learning, not for their own sakes, but for the profitable purposes to which they are applied, and the great advantages you derive from them. If employers are to respect employed, so also are these enjoined to be "obedient to their masters, showing all good fidelity." "Walk worthy of your vocation." Disgrace it not by wickedness, stoop not from your lofty throne to disgrace yourselves by contamination with intemperance, licentiousness, or any form of evil. Show that labor is honorable by illustrating in your own persons an alliance with a sober, righteous, and godly life.

This alone imparts honor to labor—Godliness. The most menial offices become acts of solemn worship, when performed in thankful submission to the appointments of a gracious Providence. That noblest of all Books, the birth-right of the working man, when addressing slaves, cheers them with this ennobling sentiment—"Ye serve the Lord Christ";—and shall any laborer regard his occupation as menial or degrading, if by honest industry, in the most obscure station, he is obeying his Maker and Redeemer? No—for be assured of this—that if the man of toil works in a spirit of loving, obedient homage to God, he does no less than cherubim or seraphim in their loftiest flights and holiest songs. You then are called to be diligent in business, not only that you may attain success in life, but you are called to do so as Christians, as the servants of your Creator, Redeemer, and Judge.

Let the law of your lives be—not expediency, the law of the world, but religious principle—the law of God's children. Let that religious principle be firmly rooted in faith in Christ, and thus growing out of faith, let it be watered and nourished by humble, earnest, persevering prayer. So shall life be strong, though it be a conflict, and death shall come as a blessed reward; and whether in old age or early youth, the last message from heaven to you shall be the most pleasant—the same which was spoken to Daniel,—“Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.”

CONSTITUTION.

ARTICLE I.

TITLE AND OBJECT.

The Title of this Society shall be the Gloucester Young Mens' Christian Association—and its object shall be the improvement of the Spiritual and Mental condition of Young Men.

ARTICLE II.

MEMBERS.

SECTION I. *Active Members.*—Any young Man who is a Member of, or a regular attendant on the Ministrations and Services of an Evangelical Church may become an active Member of this Association by the payment of five shillings annually in advance. Active Members only shall have the right to vote and be eligible to Office.

SECTION II. *Associate Members.*—Youths under legal age, of good moral character, may become associate Members of this Association by the payment of five shillings annually in advance, and shall be entitled to all the privileges of this Association, eligibility to Office and right to vote only excepted.

SECTION III. *Life Members.*—Life Members may be constituted by the payment of Ten Dollars, at any one time subject to the qualifications and restrictions of Section I and II of this Article.

SECTION IV. *Honorary Members.*—The Ministers of the Evangelical Churches in the County, for the time being, shall be honorary Members of this Association.

SECTION V. Notwithstanding the designation of this Institution, it is not intended to exclude persons of a more advanced age, who may in other respects be eligible for membership.

ARTICLE III.

OFFICERS.

The Officers of this Association shall consist of a President, three Vice-Presidents, a recording and corresponding Secretary and Treasurer, all of whom shall be elected annually by Ballot.

ARTICLE IV.

BOARD OF MANAGERS.

Five Active Members of the Association shall be elected annually by Ballot, who, together with the Officers, shall constitute a Board of Managers.

ARTICLE V.

DUTIES OF BOARD OF MANAGERS.

The following duties and services shall be assigned to the

charge of the Board of Managers, who shall be responsible for their performance to the Association :

To provide suitable Room or Rooms for the public and private Meetings of the Association, and necessary fuel and lights for the same.

To superintend the procurement of such Books, Tracts, Pamphlets, and Papers, as may be required by the Association, and be responsible for the application and safe keeping of the same.

To seek out such young men, particularly strangers, visiting or settling in our vicinity, as are in danger of being led into sinful habits through evil companionship, and to endeavour by kindness and counsel to bring them within the folds of this Association ; to surround them with christian associates, and secure their attendance at some place of Divine Worship on the Sabbath.

ARTICLE VII. MEETINGS.

SECTION I. The Annual Meeting for the choice of Officers and Managers, and for other business, shall be held on the first Monday in October in each year.

SECTION II. Special Meetings shall be called at any time by the President, or any three Members of the Board of Managers, through the Secretary.

SECTION III. All Meetings shall be opened and closed by reading a portion of Holy Scripture, and Prayer,

ARTICLE VIII, VACANCIES.

A vacancy occurring in the Offices, or the Board of Managers, may be filled by the Board until the next succeeding Annual Meeting.

ARTICLE IX. QUORUM.

Eleven Members shall constitute a Quorum of the Association, and five of the Board of Managers.

ARTICLE X. ALTERATIONS.

This Constitution may be amended or altered by a Vote of two-thirds of the Members present at any Annual Meeting of the Association, provided that a written notice of the proposed alteration or amendment be exhibited at a Meeting held at least one month previous to the said Annual Meeting. But should it so happen that no Meeting be held in the two months next preceding the Annual Meeting at which such notice could be given ; then it shall be sufficient to file the notice with the Secretary, within the time above prescribed, and the Secretary shall forthwith furnish each member of the Board of Managers with a copy of the same.

LECTURES

DELIVERED DURING COURSE OF SEASON 1856-7.

1856.

November 24.—Inaugural Address, by Rev. Jas. Murray.

December 8.—Christianity the true basis of Civil and Religious Liberty, by Rev. W. C. Beals.

December 22.—Evil Habits, by Henry W. Baldwin.

1857.

January 5.—Labour and Rest, by William Napier.

Jan. 19.—The Heavenly Bodies, by John Seivewright, A.M.

February 2.—Infidelity incompatible with moral or social perfection, by Henry W. Baldwin.

February 16.—The Eye, by James Nicholson, M. D.

March 2.—Christianity in every day life, by Rev. Jas. Murray.

March 16.—Philosophy of Education, by Rev. Wm. Henderson.

March 30.—Palestine, by Rev. W. C. Beals.

April 13.—Some of the usages in Social and Domestic Life, by Wm. Napier.

April 27.—Our Association, past, present, and future, by Henry W. Baldwin.

LECTURES

DELIVERED BEFORE THIS ASSOCIATION DURING THE SEASON OF 1857-8.

1857.

November 7.—Opening Address—"Lessons from Daniel"—by Rev. Jas. Murray.

Nov. 21.—Popular Errors in Speaking and Writing, by Henry W. Baldwin.

1858,

Jan. 4.—Infringement of minor duties, by Wm. Napier.

January 18.—Sleep, by Jas. Nicholson, M.D.

Feb. 1.—The Character of David, by Rev. W. C. Beals.

February 15.—The temporal advantages of the Sabbath, by Rev. James Murray.

March 1.—Elijah the Tishbite, by Henry W. Baldwin.

March 15.—Arabia the Land of Mahomet, by Wm. Napier.

March 29.—Life—its object and discipline, by Rev. Jas. Murray.

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